





# THE ANTI-SLAVERY BUGLE.

## LANGSTON'S SPEECH.

[The following is the report of the proceedings of the Court in the conclusion of Langston's case.]

The Court.—You have been tried, Mr. Langston, by a jury, and convicted of a violation of the criminal laws of the United States. Have you or your counsel anything to say why the sentence of the law should not now be pronounced upon you?

Mr. Langston.—I am for the first time in my life before a court of justice, charged with the violation of law, and I am now about to be sentenced. Before receiving that sentence I propose to say one or two words in regard to the mitigation of that sentence, if it may be so construed. I cannot of course, and do not expect that which I may say will in any way change your predetermined line of action. I ask no such favor at your hands.

I know that the courts of this country, that the laws of this country, that the governmental machinery of this country, are so constituted as to oppress and outrage colored men, men of my complexion. I cannot then, of course, expect, judging from the past history of the country, any mercy from the laws, from the constitution, or from the courts of the country.

Some days prior to the 12th of September, 1859, happening to be in Oberlin on a visit, I found the country round about there, and the village itself filled with alarming rumors as to the fact that slave-catchers, kidnappers, negro stealers, were lying hidden and skulking about, waiting some opportunity to get their bloody hands on some helpless creature to drag him back—for the first time into helpless and life-long bondage. These reports becoming current all over that neighbor hood, old men and women and innocent children became exceedingly alarmed for their safety. It was not uncommon to hear mothers say that they dare not send their children to school, for fear they would be caught up and carried off by the way. Some of these people had become free by long and patient toil at night, after working the long, long day for cruel masters, and thus at length getting money enough to buy their liberty. Others had become free by means of the good will of their masters. And there were others who had become free—from their everlasting home I say it—by the intensest exercise of their own God-given powers;—by escaping from the plantations of slave masters, slugging the blood-thirsty patrols and sentinels so thickly scattered along their path, outrunning blood hounds and hordes, swimming rivers and fording swamps, and reaching at last, through incredible difficulties, what they in their delusion supposed to be free soil. These three classes were in Oberlin, trembling alike for their safety, because they well knew their fate should be the same if they were taken.

In the midst of this excitement, the 13th day of September was ushered in—a day over to be remembered in the history of that place, and I presume no less in the history of this Court—on which those men by lying devices, decoyed into a place where they could get their hands on him—I will not say a slave, for I do not know that—but a man, a brother, who had a right to his liberty under the laws of God, under the laws of Nature, and under the Declaration of American Independence.

In the midst of all this excitement, the news came to us like a flash of lightning that an actual seizure under and by means of fraudulent pretense had been made!

Being identified with that man by color, by name, by race, by all, I felt it my duty to go and do what I could toward liberating him. I had been taught by my Revolutionary father—and I say this with all due respect to him—and by his honored associates, that the fundamental doctrine of this government was that all men have a right, to life and liberty, and coming from the Old Dominion I brought into Ohio these sentiments, deeply impressed upon my heart. I went to Wellington, and hearing from the parties themselves by what authority the boy was held in custody, I conceived from what little knowledge I had of law, that they had no right to hold him. And as your Honor has repeatedly laid down the law in this Court, a man is free until he is proven to be legally restrained of his liberty, and I believed that upon that principle of law those men were bound to take their prisoner before the very first magistrate they found, and there establish the facts set forth in their warrant, and that until they did this, every man should presume that their claim was unfounded, and to institute such proceedings for the purpose of securing an investigation as they might feel warranted by the laws of the State. Now, sir, if that is not the plain, common sense and correct view of the law, then I have been misled both by your Honor, and by the president received opinion.

It is said that they had a warrant. Why then should they not establish its validity before the proper officers? And I stand here to day, sir, to say that with an exception of which I shall soon speak, in procuring such a lawful investigation of the authority under which they claimed to act, was the part I took in that day's proceedings, and the only part. I supposed it to be my duty as a citizen of Ohio—to expose me for saying that, sir, as an outlaw of the United States, (much sensation) to do what I could to secure at least one form of justice to my brother whose liberty was in peril. Whatever more than that has been said on this trial, as an act of mine, is false, ridiculously false. When I found these men refusing to go, according to the law, as I apprehended it, and subject their claim to an official inspection, and that nothing short of habeas corpus would oblige such an inspection, I was willing to go even then far, supposing in that county a Sheriff might, perhaps, be found with nerve enough to serve it. In this I again failed. Nothing then was left to me, nothing to the boy in custody, but the confirmation of my first belief that the pretended authority was worthless, and the employment of those means of liberation which belong to us. With regard to the part I took in the forcible rescue, which followed, I have nothing to say, further than I have already said. The evidence is before you. It is alleged that I said "we will have him anyhow." This I never said. I did say to Mr. Lewis, what I honestly believed to be the truth, that the crowd were very much excited, many of them aware to longer delay and bent upon a rescue at all hazards; and that he, being an old acquaintance and friend of mine, I was anxious to extricate him from the dangerous position he occupied, and therefore advised that he urge Jennings to give the boy up. Further than this I did not say, either to him or any one else.

The law under which I am arraigned is an unjust one, one made to crush the colored man, and one that encourages every feeling of humanity, as well as every ray of Right. I have nothing to do with its constitutionality; about that I care but little. I have often heard it said by learned and good men that it was unconstitutional; I remember the sentiment that prevailed throughout all the free States, when it was passed, and I remember how

often it has been said by individuals, conventions, committees and legislatures, that it never could be, never should be, and never was meant to be enforced. I had always believed until the contrary appeared in the actual institution of proceedings, that the provisions of this odious statute would never be enforced within the bounds of this State.

But I have another reason to offer why I should not be sentenced, and one that I think pertinent to the case. I have not had a trial before a jury of my peers. The common law of England—and you will excuse me for referring to that, since I am but a private citizen—was that every man should be tried before a jury of men occupying the same position in the social scale with himself. That those of the realm should be tried before peers of the realm; vassals before vassals, aliens before aliens, and they must not come from the district where the crime was committed, lest the prejudice of either personal friends or foes should affect the accused. The Constitution of the United States guarantees—not merely to its citizens, but to all persons a trial before an impartial jury. I have had no such trial.

The colored man is oppressed by certain universal and deeply fixed prejudices. Those prejudices are well known to have shared largely in these prejudices, and I therefore consider that they were neither impartial, nor were they a jury of my peers. And the prejudices which white people have against colored men grow out of the facts, that we have as a people consented for two hundred years to the slavery of the whites. We have been accursed, crushed and cruelly oppressed, and have submitted to it all tamely, meekly, passively; I mean as a people, and with rare individual exceptions, and to-day you see us thus meekly submitting to the penalties of an infamous law. Now the Americans have this feeling, and it is an honorable one, that they will respect those who will rebel at oppression, but despise those who tamely submit to outrage and wrong; and while our people as a people submit, they will as a people be despised. Why, they will hardly meet on terms of equality with us in a whiskey shop, in a bar, at a table, or even at the altar of God. So thorough and hearty a contempt have they for those who will meekly lie still under the heel of the oppressor. The jury came into the box with that feeling. They knew they had that feeling, and the Court knows now, and knew then. The gentlemen who prosecuted me, the Court itself, and even the counsel who defended me, have that feeling.

I was tried by a jury who were prejudiced; before a Court that was prejudiced; prosecuted by an officer who was prejudiced, and defended, though ably, by counsel that were prejudiced. And therefore it is, your Honor, that I urge by all that is good and great in manhood, that I should not be subjected to the pains and penalties of this oppressive law, when I have not been tried, either by a jury of my peers, or by a jury that were impartial.

One more word, sir, and I have done. I went to Wellington, knowing that colored men have no rights in the United States which white men are bound to respect; that the Courts had so decided; that Congress had so enacted; that the people had so decreed.

There is not a spot in this wide country, not even by the altar of God, nor in the shadow of the shafts that tell the imperishable fame and glories of the Revolution, no, nor in the old mansions of this State, where any colored man may dare ask a mercy of a white man. Let me stand in that Hall and tell a United States Marshal that my father was a Revolutionary soldier; that he carried under Lafayette, and fought through the whole war, and that he fought for his freedom as much as for his own; and he would sneer at me, and clutch me with his bloody fingers, and say he has a right to make me a slave! And when I appeal to Congress, they say he has a right to make me a slave, when I appeal to the people, they say he has a right to make me a slave; and when I appeal to your Honor, your Honor says he has a right to make me a slave, and if any man, white or black, seeks an investigation of that claim, they make themselves amenable to the pains and penalties of the Fugitive Slave Act, FOR BLACK MEN HAVE NO RIGHTS WHICH WHITE MEN ARE BOUND TO RESPECT. (Great applause.) I, going to Wellington with the full knowledge of all this, knew that if that man was taken to Columbus he was hopelessly gone, no matter whether he had ever been in slavery before or not. I knew that I was in the same situation myself, and that by the decision of your Honor if any man were to claim me as his slave and seize me, and my brother, being a lawyer, should seek to get out a writ of habeas corpus, to expose the falsity of the claim, he would be thrust into prison under one provision of the Fugitive Slave Law, for interfering with the man claiming to be in pursuit of a fugitive, and I, by the perjury of a solitary wretch would by another of its provisions be helplessly doomed to life long bondage, without the possibility of escape.

Some may say that there is no danger of free persons being seized and carried off as slaves. No one need labor under such a delusion. Sir, four of the eight persons who were first carried back under the act of 1850, were afterwards proved to be free men. They were free persons, but wholly at the mercy of the oath of one man. And but last Sabbath afternoon a letter came to me from a gentleman in St. Louis, informing me that a young lady who was formerly under my instructions at Columbus; a free person, is now lying in the jail that place, claimed as the slave of some wretch who never saw her before, and waiting for testimony from relatives at Columbus to establish her freedom. I could stand here by the hour and relate such instances. In the very nature of the man they must be constantly occurring. A letter was not long since found upon the person of a countess when arrested, addressed to him by some Southern gentleman in which the writer says:

"Go among the negroes; find out their marks and scars; make good descriptions and send to me, and I'll find masters for 'em."

That is the way men are carried "back" to slavery. But in view of all the facts, I say, that if ever again a man is seized near me, and is about to be carried southward as a slave before legal investigation has been had, I shall hold it to be my duty as I held it that day, to secure for him if possible a legal inquiry into the claim by which he is held. And I go further; I say that if it is adjudged illegal to procure even such an investigation, then we are thrown back upon the last defense of our rights, which cannot be taken from us, and which God gave us that we need not be slaves. I ask your Honor, while I say this, to place yourself in my situation, and you will say with me, that if your brother, if your friend, if your wife, if your children, had been seized by men who claimed

them as fugitives, and the law of the land forbade you to ask any investigation, and precluded the possibility of any legal protection or redress—then you will say with me, that you would not only demand the protection of the law, but you would call in your neighbors and your friends, and would ask them to say with you, that those your friends could not be taken into slavery.

And now I thank you for this leniency, this indulgence, in giving a man unjustly condemned, by a tribunal before which he is declared to have no rights, the privilege of speaking in his own behalf. I know that it will do nothing toward mitigating your sentence, but it is a privilege to be allowed to speak, and I thank you for it. I shall submit to the penalty, be it what it may. But I stand up here to say, that if for doing what I hold to be on that day at Wellington, I am to go in jail six months, and pay a fine of a thousand dollars, according to the Fugitive Slave Law, and such is the protection the laws of this country afford me, I must take upon myself the responsibility of self-protection; when I come to be obtained by some perjured wretch as his slave, I shall never be taken into slavery. And as in that trying hour I would have others do to me, as I would call upon my friends to help me, as I would call upon you, your Honor, to help me, as I would call upon you, [to the District Attorney] to help me; and upon you, [to Judge Bliss] and upon you, [to his counsel] so help me God! I stand here to say that I will do all I can, for any man thus seized and held, through the inevitable penalty of six months imprisonment and one thousand dollars fine for each offense hang over me! We have all a common humanity, and you all would do that, your manhood would require it, and no matter what the laws might be, you would honor yourself for doing it, while your friends and your children to all generations would honor you for doing it, and every good and honest man would say, you had done right! (Great and prolonged applause in spite of the Court and Marshal.)

The Court replied: "Mr. Langston, you do the Court injustice in saying that nothing you could say would influence the Court in the matter of sentence. I have taken careful cognizance of the testimony in your case, and I find many mitigating circumstances. You, sir, quietly conspired a resort to legal measures rather than to force, for getting possession of the fugitive; and for this and other reasons, your sentence will be comparatively light. Still it must be remembered that this Court does not make the laws, it merely finds them upon the statute book and is bound to enforce them. In consideration of the circumstances in your case, the sentence of the Court is, that you pay a fine of \$100 and costs of suit, and be imprisoned in the County Jail 20 days; and if for any cause you cannot be confined in the jail of this county, you will be taken by the Marshal to some other jail in this district."

## THE SENTENCE OF BUSHNELL.

The scene in the Court this (Wednesday) morning was one that will be engraven, ever, on the memory of those who were spectators of the most glaring instance of judicial injustice that Ohio ever saw. The Court room was crowded and many were unable to get near enough to hear the proceedings. The prisoner Bushnell, came in bringing his child of perhaps eighteen months of age, and accompanied by his wife and other female relatives.

The lecture read by Judge Willson to the prisoner was in as bad taste as in bad temper. A stranger, not knowing the case on trial would have supposed a counterfeiter was standing up to receive his sentence to the Penitentiary. When we look back to the charge given by Judge Willson to the Grand Jury—of which Boynton was chief, and which found these indictments—when the Court went clear off the bench to dilate upon the theology of Oberlin, when we read the charge of this same Judge to the Petit Jury in the case of Langston, in which the Court gave the Jury a lecture upon its duty as to the enforcement of this Fugitive Law—as if fearful there might be some Democrat on that jury who might waver—when we reflect upon the cruel sentence of Bushnell, by which a young man, just beginning life, dependent upon his daily labor to furnish food for a young wife and infant child, is doomed to sixty days incarceration in jail—in addition to the thirty already suffered—sentenced to pay a fine of six hundred dollars and the costs of prosecution; these latter reaching to perhaps five hundred or two thousand dollars—we confess that Judge Willson has executed this infamous Fugitive Slave Law with a vengeance. The thing is past belief did not the hearing of the case of five hundred people proclaim its reality.

We speak plainly, but personal considerations must be entirely laid aside rather than such a judicial wrong go unrebuked. Justice has been stabbed in its Temple, and State Sovereignty and the rights of the citizens of Ohio not only invaded, but have been stricken down on the very steps of the Altar of what should be the Mercy Seat—Cleveland Herald.

## "HARSH JUDGMENT."

The Rev. F. T. Brown, of the Westminster Church in this city, on the 17th of April delivered a sermon which has justly been made the subject of comment. The preacher evidently dislikes "agitation" of the slavery or any other reformatory question, and deprecates what he calls "harsh judgment" on the part of the North to the South, or the South to the North. "Let us alone!" seems to be the motto with this conservative quietist, as well as other politicians and union-baring preachers. The Herald, of the 7th, contains the main portion of this remarkable discourse. In it, Mr. B. says:—

"South and North I see the same prejudice, the same fanaticism, the same unjust judgment. Southern men say to me—I do not see how an abolitionist can be a Christian! Northern men say to me—I do not see how a slaveholder can be a Christian! My answer to both is—Neither do I see how the slaveholder or abolitionist can be a Christian, taking either as the other paints him. I see readily however, how both can be Christians, taking them really as they are—with the exceptions of course from both classes. Now I know, if I knew anything, that both North and South, the sin of sitting in judgment on the other is a common and flagrant sin, for which God will bring the sinners unto judgment. And one of the bitter fruits of this sin, North and South, is a most offensive intolerance; it is as much as a man's life is worth to speak his sentiments freely concerning slavery in some parts of the South; it is as much as a man's living is worth to speak his sentiments freely concerning abolition in some parts of the North. As it respects intolerance, Charleston, in South Carolina, and Cleveland, in Ohio, may fairly be considered twin sisters."

According then to this Harsh Judgment, Christianity is a very accommodating institution, recognizing the man who buys, sells, whips, and degrades his fellow-man, equally good and exemplary with the one who regards the sublime injunction of "Doing unto others as ye would they should do unto you," as the essence of the Saviour's teachings, and who endeavors to make his life accord strictly with this divine rule. "A man's life" is in danger for the expression of sentiments against slavery in some parts of the South, admits Mr. B., where as his living is only imperilled at the North. How delightful would that spot be where both life and living could be secured by ignoring all the rights of humanity!

But our sermonizer dislikes severity in judgment. Could he have endured the truthful yet severe language of Christ, declaring "Woe unto ye Scribes, Pharisees, and Hypocrites!" or those latter yet just denunciations of Capernaum and Jerusalem? To the non-committal, or the timid apologist for error, truth will undoubtedly appear harsh, and its discussions intolerable. But we pass on to a choice sentence:

"After six itself, I consider African slavery as perhaps the greatest evil there is in the world; but who is there that can show us the door by which it may be thrust out into outer darkness?"

Slavery not a sin, and only after six perhaps the greatest evil in the world. To lie, to swear, to dance, "to commit the sin of sitting in judgment," or to be guilty of a violation of the prescribed "old school" code, are acknowledged sins, and after these "the sum of all villainies" is graciously to be regarded as "perhaps" the greatest evil in the world. Preaching of this character is doubtless acceptable to that class of persons who like Rufus Choate attend church never to be disturbed.

If we mistake not, this Rev. F. T. Brown is the same minister who last summer declined lecturing upon temperance, declaring it not a fit theme for pulpit consideration. Of course he could not "sit in judgment" on the twelve hundred grog shops of this city, their saloons or shelters, though through their influence "sin" and misery abounded and increased. Has one's living in the North anything to do with sustaining or being indifferent as to rum-selling or rum-drinking?—Analyst.

Rev. Henry Ward Beecher, has refused to speak at the meeting of the Church Anti-Slavery Society, which treats slavery itself as a sin and proposes its abolition; but we understand that the Boston American Society, which vehemently disclaims being an Abolition Society and only proposes fraternally to discuss "those moral duties which grow out of the existence of slavery," and "those moral evils which it is known to promote," is to have the benefit of his eloquence and of the solat that goes with his name. That he should shrink from taking his stand boldly and unequivocally by the side of Dr. Chetwode, does not in view of his past course, much surprise us; but we confess ourselves astonished at his blindness and fully in plunging into the abyss of compromise opened by the unscrupulous managers of the Boston American Society. That Society is treacherous alike to Christianity and to the Anti-Slavery cause, and it is not creditable to Mr. Beecher's moral discernment that he should consent to give it his aid and support.—Anti-Slavery Standard.

For three winters past "the Courtlandville Literary Association" have been lecturing in this city, and some of their lecturers have been of the "union church" and some of them lectured Sunday evenings, and stayed over and preached in the same church on the Sabbath. They were Wendell Phillips, Ralph Waldo Emerson, Horace Greely, Joshua R. Olddridge, Wm. Lloyd Garrison, E. H. Chapin, T. Starr King, A. D. Mayo, George W. Curtis, Henry Ward Beecher, Thos. Beecher, Theodore Parker, and others. Stephen Brower, esq., attended these meetings, and the ministers and elders of the Presbyterian Church to which he belonged labored with him because he did so. Mr. Brower thought the elders had no authority to restrain him in this matter, but they insisted they had, and because he refused to submit judgment and conscience to their dictation, they indicted, tried, and suspended him for breach of covenant.

## Communications.

### LETTER FROM MISS WATKINS.

WILBERFORCE INSTITUTE. RESPECTED FRIEND: My last letter for the Bugle was dated Pittsburgh. Since then I have returned to Ohio, and been lecturing almost constantly ever since I left Pittsburgh. My last meeting there was in Lafayette Hall. It was not very large but quite interesting. Madame Piccolini was there, and of course, a source of attraction. However there were some earnest hearts who could turn from the charms of the coquette to listen to the cries of the enslaved, who were not only willing to hear anti-slavery truth but lend their co-operation. Among those who lent a helping hand I would mention Rev. Mr. Peck and Tibbs, and Mrs. Lucetta Smith at whose home I was kindly and hospitably entertained. As you were present at my meeting in Salem it will be no news to you to tell you of the respectable size of the audience notwithstanding the inclemency of the weather. Since then I have lectured twice in Ballwinville, where I was kindly entertained at Mrs. Bracken's. I have spoken twice in Columbus, three times in Delaware, once in Springfield, but none of these meetings were very large attended. Last week I held a number of meetings in Cincinnati, one in Elder Sheldon's and one in Rev. Mr. Colver's church. I spoke on Life and salvation in Mr. Sheldon's church, and on Slavery and its allies in Mr. Colver's church. The last meeting was pretty well attended. I have had good meetings in Xenia notwithstanding the inanity of negro hatred that has existed there; the last meeting was in Theological Hall before the colored Lyceum of Xenia.

I am now at Wilberforce. The Wilberforce institution is an institution of learning under the auspices of the Methodist Episcopal church. It is beautifully situated in one of the loveliest spots of Ohio, and is in a flourishing condition. It numbers about 90 scholars, and is under the care of President Reed of New England, and has four other teachers including the music teacher. They have one of the finest school rooms I ever saw, light, airy and commodious, and an excellent playground for the children. The scholars are from various parts of the Union. I think possibly more than a third from the South. They have a lyceum here and a literary paper, written but not printed. They hold discussions on various questions, some of the teachers joining with them. They have been discussing the discussion question, or rather I think the question before them was, whether it was better or best to dissolve the Union, than admit any more Slave States.

I came in rather late last night to hear all the speaking on the subject, but the decision I understood was against the Union. I like these discus-

sions, they awaken thought, and will surely help every one to a revolution in public opinion favorable to universal freedom.

You have probably heard by this time of the shameful refusal of the Wadsworth of Cincinnati to admit the colored Sabbath school children with the white children, because of the outlawed blood in their veins. Other children might enter their temple, and lift their hands in prayer to a common Father, but these poor children of a pariah race, might not kneel with them and call God their father. From hundreds of youthful lips might ascend songs of praise, but those dark browed children might not mingle in their songs, nor join in their strains. And yet these men who smote our children with this cruel repulse, can prate about bringing children to Christ. The Christ of Calvary was kind, and took little children in his arms and blessed them; those men repulse the children of a despised race and forbid them entering their sacred (?) fane. The Christ of Judea was merciful and good, and taught the law of love, these men trample on the brotherhood of man and shake hands with cruelty and crime. Once a year on Easter the Russian serf may embrace his master or the master embrace him, and say "Christ has risen for us." The poorest Mahometan may kneel beside his richest brethren, saying "God is God and Mahomet is his prophet." But professed Christians can thrust aside the children who they say are bought with the same price and redeemed with the same blood; can treat them as the outcasts of humanity and the Pariahs of mankind. There was something so mean and cruel in the deed. It was cruel to both races, cruel to teach the white children such lessons of selfish hypocrisy, cruel to teach our children such barbarity and practical Atheism.

I have spoken in Dr. Colver's church in Cincinnati and expect to speak in some more of the churches next week, and I may earnestly thank God if he will give me power to expose this act of shameful infidelity to God and man; this act in keeping with the practical Atheism of part of the American church, who uphold a system of concrete, concentrated and intense blasphemy, which treats upon the divine in woman, and tramples upon the image of God in man.

FRANCES ELLEN WATKINS.

## INSTITUTE FOR COLORED YOUTH.

PHILADELPHIA, May 8th, 1859.

MA. EDITOR: The minds of persons who do not take the trouble to think seem to be entirely under the control of accidental associations. They often see, for example, persons of color, unrefined in manner, servile in disposition and too ignorant for such but menial employments, and as a consequence, degradation and dark complexion are inseparably associated in their minds. It is true that a moderate amount of information and even a feeble exercise of the reasoning powers would show them that this association is arbitrary and unjust; that there always have existed and must now exist dark-browed individuals of attainments, mental, moral, and educational, greatly superior to their own; though their experience may have been too narrow to admit of any personal knowledge of such. But persons of slothful intellect manage to live without reasoning and consequently sometimes act in a ridiculous as well as an inhuman manner, when they fancy they are maintaining the dignity of their race.

One of the most remarkable instances of this kind of association, which I have lately observed, occurred in the school room of the Institute for Colored Youth, in this city, on the 4th of May, would have been overwhelmed with amazement, and if possessed of feeling, with deep mortification, as he suddenly became convinced of the fact that he had all his life been engaged in thrusting out from the privileges of society persons of polished manners and intellectual attainments far above those of one half the persons with whom these are associated to mingle. Churches, lectures, exhibitions of art and science, colleges—aye, even care and omnibuses closing their doors against these persons! Native born, tax-paying citizens of such character, and bearing as these, and treated with such injustice! Let us leave him to reflections, (if indeed he be capable of them) which are bitter and eminently wholesome.

It was evidently a gala day. The boys and girls, ranging between the ages of 9 and 21, appeared in neat and tasteful costumes, and visitors, chiefly, I presume, connections of the students, thronged the spacious rooms. As one class after another was called upon the platform and examined by one or another of the teachers (all colored) the answers of the students, or their demonstrations, were delivered with promptness and clearness highly creditable to the preceding labors of themselves and their teachers. Geometry, Higher Algebra, Natural Philosophy, Anatomy, Reading and Spelling were included in the long list; and whether a stout youth discoursed of polygons inscribed or polygons circumscribed, or a tall maiden, with the flash of sentiment on her cheek, explained the parallelisms of forces; or bright little creatures with keener enjoyment than that experienced by their elders, spoke of the nature of respiration and importance of personal cleanliness, or spelled and defined words taken at random from the spelling-book; it was all equally edifying to those of the spectators who, whether white or colored, had themselves sufficient culture to judge of the performance. A few of the children were so fair that in any other school you would not think of their belonging to the race which Democratic America devotes to ignominy. As the pupils were called to their places, you would see a child, with light brown ringlets falling softly over her fair neck, standing boldly another with sable skin and a thick mass of jet-black hair, carefully smoothed yet abundantly crinkled; or a maiden just ripening into womanhood, with long folds of hair black and glossy as satin surrounding a face of complexion as delicate as that with the least excitement it was flushed with a rosy hue, and another—her complexion—with a subtly expressive countenance so black that, at the farther side of the room, you could not have seen the flashing of her brilliant eye but for the white outline of her iris. Make it your special object as the examination proceeds, to discover a difference in the intellectual acquisitions of the pupils, conforming to their color. You will fail. You observe keenly the answers given by those full-blooded children of Africa and by those in whom the Saxon is so largely mixed. Your statistics refuse to aid you in assigning to either a superior position.

The exercises of the evening, consisting of recitation and declamation of pieces original and selected were held at the Central Presbyterian church, and attended by a large and delighted audience. Let us hope that some at least among those belonged to the class who need to be convinced of the gross injustice which otherwise well-bathed persons are constantly inflicting on those brethren of ours whom God has made fit to give completion different from that of the Saxon race.

The High School of our city, which with all its elaborate appliances, is supported by all tax-payers of whatever sex or color, imparts its advantages only to white boys. Were it not for the excellent institution we are considering, all colored children, male and female, would be left without resources after they had acquired the simplest rudiments of an English education. This school owes its origin to a legacy of ten thousand dollars left by Richard Humphreys. Ample additions have since been made to the fund. The trustees by whom it is controlled are Orthodox Friends. This is the seventh annual exhibition.

To those who are ignorant of the capacities of this persecuted people, or to those who are disheartened in looking into their future condition, an occasional visit to this establishment cannot be otherwise than edifying.

## The Anti-Slavery Bugle.

SALEM, OHIO, MAY 21, 1859.

THE BUGLE can be obtained, every Friday, of Isaac Trecoott, at Steer's Book Store on Main street, Salem, Ohio.

FRANCES ELLEN WATKINS is authorized to obtain subscribers for the Bugle, and to receive for any monies paid on account of the paper.

## WHAT NEXT?

Bushnell and Langston have been tried, found guilty and sentenced. Some six or eight of the rescuers who were from Wellington, informed the Court they would not contend, and also received a sentence, which was comparatively light. The Court has adjourned, and the trial of the other prisoners is postponed to the July term.

The next move to be made in this matter, is, unless the design shall be abandoned—to apply to the State Court for a writ of habeas corpus. If application is made, we have no expectation that the writ will be granted; but if it is, and after a hearing the prisoners are remanded to jail, what then is to be done? Shall we have quiet submission which will afford the oppressors an opportunity for strengthening our bonds, and making heavier our chains? Or shall we have revolution—revolution by righteous means, but nevertheless revolution?

If the Supreme Court of Ohio shows by its action in the premises, that it is bound hand and foot so that it cannot act, or else so debauched and degraded by the slave power that it will not, are the freemen of Ohio still to continue their fellowship with the South through the Federal government—still to continue their support of the State government, which aids and abets the National in its crushing out process? If so, why then don't let us have any more big words from those whose counsel such alliances—words full of sound and fury, but signifying nothing. Words are only valuable as they express ideas, and ideas are worthless if they are not the forerunners of action. If there is to be no action in defense of our freedom, then let all ideas of our rights, no matter in what eloquent words they are clothed, be buried in oblivion.

We have sometimes felt that the arrest of Jennings & Co. by the authorities of Lorain, has been more of a measure of retaliation, than simply as an act of justice. But in whatever light it may be viewed, we suspect that those who are now exulting over it, will be doomed to disappointment, for we apprehend the result will be but another evidence of the power of oppression, and the weakness of freedom in our community. These men are indicted for kidnapping, and it is for the prosecution to establish the fact—if it can. From the evidence presented in the recent trials, there would seem to be but little doubt of John being legally a slave. If Jennings and his associates had a power of attorney, properly drawn, authorizing them to act for his recapture, no case of kidnapping can be made out. Although in the rescue trials it was important to know whether the power of attorney had been exhibited, or only the warrant of the commissioner, in the case of Jennings and his associates slave-outlaws, it would be a matter of very little consequence, provided the proper papers were in their possession.

It is hardly likely that the U. S. Court will discharge them on a writ of habeas corpus, for this is a matter in which the State Court alone has original jurisdiction, and it will probably be left with that tribunal to sit in judgment upon the case. That the action of these fellows in the arrest of John was as mean, and sneaking, and contemptible as could well be, is undoubtedly true, and if this was the charge upon which they were to be tried, they would be undoubtedly be convicted; but to prove them guilty of kidnapping is quite another thing, and one which we don't believe the prosecution will be able to do.

## A REMINISCENCE.

Since the notoriety recently accorded to Judge Hiram V. Willson, some minds appear to have been stirred up by way of reminiscence, and hurried facts, half forgotten, are exhumed, and sent forth on a new pilgrimage, and with far more extensive letters of endorsement than they ever before had.

The Cleveland Judge Willson of '59 has become universally known through the recent trials as a fit tool of the South, and all admire his capacity for the dirty work he has undertaken. The Buffalo Lawyer Willson of '41, is likely to become well known, and in a similar department of business. Then, however, he only did oppression work, adding to kidnap for the very city of Cleveland where he now presides as Judge, a named man "Alek," for which not an indictment was found against him by the Grand Jury of the County of Erie, City of Buffalo, acting for the people of the State of New York; and is further apparent, that he was demanded for trial of the Executive of Ohio, by William A. Seward, then Governor of New York. The principal kidnapper by some means escaped, and Willson was permitted to go unscathed. For some wise purpose, we doubt not, his life has been spared to the present time; perhaps that the people of Ohio may be brought to feel their own weakness in having an indicted kidnapper, over whose head has been hanging for eight years a requisition from the Governor of New York, preside on the Bench of the United States District Court of Ohio for the Northern District, and administer his so-called justice and rightly called law, to men whose shoe strings he is not worthy to unloose.

Langston's Speech is admirable. It presents the eloquence of truth, and the crushing power of a just condemnation. After you have read it, circulate it among your neighbors.







